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ABSTRACT

The As We Teach and Learn program consists of an instrument to assess the Catholic dimension of a school and is designed to be used with study modules in a faculty-meeting format. Module topics include: "Faith Community"; "Faith Development"; "Religion Curriculum Articulation: Faith as the Root of all Instruction"; "Service Learning"; "Prayer and Liturgy Integration"; and "Social Justice." Each module has been created so that it can stand alone or be used with other modules. Each module contains an overview of the complete program, a general introduction, directions and suggestions for using the program, a suggested first faculty meeting outline, an introduction to the module, outlines of five meetings, materials which can be duplicated, a suggested final faculty meeting, and a school planning form. This module, "Religion Curriculum Articulation: Faith as the Root of All Instruction," focuses on answering the question, "How is this school Catholic?" Five specific topics include: "The Catholic School Teacher: Growing in Catechetical and Theological Wisdom and Witness"; "The Religion Curriculum: A Fitting Instrument of Grace"; "The Religion Methodology: Meeting the Needs of Individual Faith Journeys"; "The Religion Assessment: Examining Individual and Total School Faith Growth"; and "The Religion Infusion: An Interdisciplinary Approach to Critical Religion Topics and Projects." Thirty-one appendices are included. (RJC)

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As We Teach and Learn:

Recognizing Our Catholic Identity

Module 03

Religion Curriculum Articulation

Faith as the Root of All Instruction

Elinor R. Ford, Ed.D.
Sheila Rae Durante, RSM

SO 028 674

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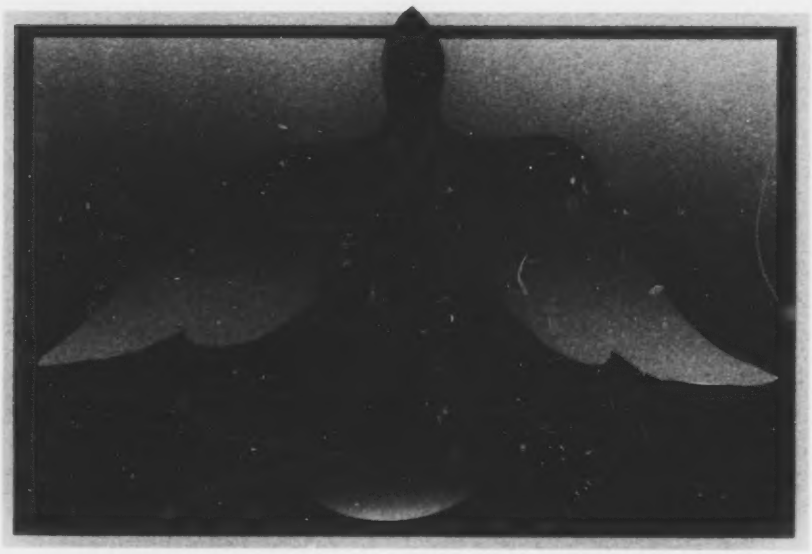

Recognizing Our Catholic Identity

Module 03

Religion Curriculum Articulation

Faith as the Root of All Instruction

Elinor R. Ford, Ed.D.
Sheila Rae Durante, RSM

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Introduction

From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the light of faith and having its own unique characteristics, an environment permeated with the Gospel spirit of love and freedom...

The Religious Dimension of Education in a Catholic School

This quotation states an ideal each school seeks to obtain. In the daily routine of school life, the ideal may occasionally seem beyond reach, but parents, children, teachers, parish members, leaders and indeed, the community, expect the Catholic school will somehow be different from other schools. It is, after all, a Catholic school.

Capturing the essence of a Catholic school means being able to define and identify the signs which mark the school as Catholic. It means being able to describe and see in practice the Catholic identity of the school and most of all, understanding the deep underlying significance of those practices. It means being able to explain and demonstrate a living answer to the question, "How is this school Catholic?"

The answer does not often come quickly. Which activities, lessons, events and processes provide the example? What are the right words to explain? Catholic identity rests not only in the curriculum, activities and school policies, but also in the part of the school that is not rational, certain or linear. The Catholic identity, then, also is found in ceremonies, in the environment and in the way people interact with one another. It is here one sees the values and the faith dimension of the school. In many places, the Catholic identity almost seeps through the woodwork. The distinctive patterns and beliefs are so ingrained they are unconscious or taken for granted. In other places, they are not well-established; while in other schools, they are articulated clearly and celebrated publicly.

The National Catholic Educational Association identified "Catholic Identity of the Catholic School" as a major topic as Catholic schools enter the 21st century. Identity issues were addressed at the National Congress on Catholic Schools for the Twenty-First Century. The Congress produced statements for the future direction of the schools. NCEA is committed to the belief statements of the Congress stated here:

- The Catholic school is an integral part of the church's mission to proclaim the gospel, build faith communities, celebrate through worship and serve others.
- The commitment to academic excellence, which fosters the intellectual development of faculty and students, is an integral part of the mission of the Catholic school.
- The Catholic school is an evangelizing, educational community.
- The spiritual formation of the entire school community is an essential dimension of the Catholic school's mission.
- The Catholic school is a unique faith-centered community, which integrates thinking and believing in ways that encourage intellectual growth, nurture faith and inspire action.

- The Catholic school is an experience of the church's belief, tradition and sacramental life.
- The Catholic school creates a supportive and challenging climate which affirms the dignity of all persons within the school community.

As We Teach and Learn: Recognizing Our Catholic Identity provides a process to convert belief statements into direction and action.

The program has been designed to be used in a variety of ways, following a timeline chosen by the participants. It is intended to help the faculty celebrate the already visible signs of Catholicity and actively create within the fabric of the school an even deeper commitment to the lived tradition of the gospel.

Many people contributed ideas, energy, encouragement and support to the development of this project. The Executive Committee of the Supervision, Personnel and Curriculum section of the Chief Administrators of Catholic Education Department articulated both the need for more resources and the original ideas for the format. Remembering the success of the *Vision and Values* program, committee members asked for materials that would reflect the process orientation and the foundational content that *Vision and Values* offered to school faculties. It is hoped that this program fits those requirements.

Planning, which included people from regions across the country, was made possible by support of the Father Michael J. McGivney Fund. Critic readers and pilot schools (elementary and secondary) contributed suggestions, further refinement and encouragement. They made certain the program would be presented in a "user-friendly" format. We are grateful for this support.

A final word of thanks is due Patty Myers-Kearns, our attentive and thoughtful NCEA administrative assistance, who managed to keep multiple manuscripts, their writers and the editors organized.

The work of teaching and learning, carefully done by communities of people who incorporate the characteristics found in this project, will certainly be a foundation toward fulfilling the ideal of a "new environment...illumined by the light of faith."

Regina Haney
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Assistant Executive Director of the Chief Administrators of Catholic Education
Washington, D.C.

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How to Use This Program

The program consists first of an instrument to assess the Catholic dimension of the school followed by study modules designed in a faculty-meeting format. Following the assessment, leaders will be able to select an appropriate study module. Specific study modules have been designed for each of the six characteristics examined in the assessment. They are:

- Faith Community
- Faith Development
- Religion Curriculum Articulation
- Service Learning
- Prayer and Liturgy Integration
- Social Justice

As We Teach and Learn: Recognizing Our Catholic Identity has been intentionally designed to be flexible. Participants should make critical decisions to fit their individual school needs.

Therefore,

- The timeline is open-ended. No one knows the local school agenda better than the local school leadership team. School teams should schedule the use of this program as an integral part of their faculty meetings, while still mindful of other necessary business. Perhaps, one meeting a month could be planned around a segment of a particular module, or some part of a module could be done at each meeting. Larger parts of the whole module could be used for a faculty retreat. Further, leadership teams will know how many meetings can be scheduled. It is preferable to move slowly and thoroughly through the modules rather than feel compelled to "finish." An in-depth study over time may provide a better learning experience for faculty members.
- The sequence is fluid. Each module is complete in itself and does not depend on a sequence for learning. After using the assessment tool with the faculty, select the module which best fits your particular needs. You may already be focusing on a particular topic and find one of the study modules helpful. Some schools often select a "theme" for the year, or all the educational units in the school may wish to emphasize a special area. One of the study modules may prove especially helpful and can be used along with other programs.

As We Teach and Learn: Recognizing Our Catholic Identity is made up of seven components:

a) An assessment package of ten tests, which pinpoint where your school may need to focus;

b) Six study modules designed in faculty-meeting format that will help the development in a specific area.

The Assessment

This assessment consists of questions designed to help you identify areas where your school community needs more development or better understanding. Ten copies of the test are in each packet. Scoring directions also are included.

Modules

Each module has been created so that it can stand alone or be used with other modules. Each module contains:

- An Overview of the Complete Program
- General Introduction
- Direction and Suggestions for Using the Program
- A Suggested First Faculty Meeting Outline
- Introduction to the Module
- Outlines of Five Meetings
- Materials Which can be Duplicated
- A Suggested Final Faculty Meeting
- School Planning Form

The various appendices in each module are meant to be photocopied. This, however, is not true of the rest of the program. The NCEA asks that you order more copies of the modules or assessment if they are needed.

Every module also includes an action and evaluation form which can be duplicated. These should be distributed to everyone working on the project to outline objectives and accomplishments over a period of time.

Order Forms

At the back of this book is an order form for both the assessment and the modules.

Organizing Faculty Meetings

Karen Ristau

Purpose

To celebrate accomplishments in all areas of the school, to begin a common reflection on the Catholic identity of the school and to identify areas of Catholic identity as a focus for the following year.

Background/Resources

1. This first meeting should be held in late spring or as the last meeting of the school year, but planned well ahead of time. The outcomes of this meeting will provide direction for the beginning of the next school year.
2. During the meeting, the group will celebrate the accomplishments of the year and will plan an area of focus for the coming year.
3. During the second half of the meeting, even though the discussion certainly will include a critique of the current state of the school, *do not let the tone of the meeting become disparaging*. Maintain a positive climate throughout.
4. The outline presented here suggests what may be done. The meeting planner should adapt the outline to fit the needs of the particular school community. For instance, you may wish to include many people or limit the process to the faculty.
5. Resources include:
   a. *Catholic Identity of Catholic Schools* by J. Heft and C. Reck (Washington, D.C.: National Catholic Educational Association, 1992).
   b. *The Church That Was a School: Catholic Identity and Catholic Education in the United States Since 1790* by R. O'Gorman (Washington, D.C.: U.S. Catholic Conference, 1987).
   c. *Vision and Values* manuals (Washington, D.C.: National Catholic Educational Association).

      This NCEA program, while not currently in publication, served as the basis for *As We Teach and Learn: Recognizing Our Catholic Identity*. The manuals are packed full of ideas for discussion, assessment, planning and reflecting upon the Catholic identity of the school. The manual has prayer services, as well as activities for group processes.
   d. *What Makes a School Catholic?* edited by Francis D. Kelly, S.T.L., Ph.D. (Washington, D.C.: National Catholic Educational Association, 1991).

Preparation

1. Read through the entire plan in order to decide exactly how to use the ideas presented here.
2. Consider using a planning team for decisions about this meeting.

3. Decide who should participate: faculty only; faculty plus pastor, board chair, parent group chair, others. This might be an excellent time to include staff members, secretaries, custodians, etc., who play important roles in maintaining the culture of the school.
4. Establish a timeline.
5. Invite all those who will attend.
6. Distribute to all faculty members and others a form which asks them to respond to the following question: What have we done well this year?

   Encourage people to look at the whole school in its entirety.

   You might use the Strengths Section on the School Planning Form here.
7. Distribute to all faculty members and others "The Assessment of the Catholic Dimension of the School" (one for each participant).
8. Allow one week for faculty and others to return the assessment data to some pre-designated person (e.g., the faculty secretary, the principal, a member of the planning team).
9. Compile the data from the assessment forms. Prepare the results in such a way that all attending the meeting may review the information (e.g., print on newsprint, hang on the wall, make overhead transparencies, create a video).
10. Read through the process for the meeting and assign duties.

Process

1. Open the meeting with a prayer service. Appendix A is a suggestion, which should be adapted to the local community.
2. Do an assessment of the year.
   a. Everyone should have a copy of the evaluation results. If posted on newsprint, the room should be arranged so that all participants can easily see the results.
   b. Discuss and celebrate what has been accomplished. Allow time for conversation. Reminisce a little. Take time for a good laugh. Let people tell stories. Give a "box of rocks" award to the person who survived the year's biggest faux pas.
   c. Review and evaluate the results of the "Assessment of the Catholic Dimension of the School."
3. Using the Focus and Next Step sections of the School Planning Form, select an area of focus for the next school year. Limit the choice to only a single area or to a very few areas.
4. Select a planning team to identify responsibilities, actions, timelines, expected results. This group should be ready to suggest plans to the whole faculty at the fall in-service meetings so they will need to work over the summer. Since ownership of any project is a key factor in its success, let the team include anyone who volunteers.
5. Assign summer reading. Suggest a short, common reading for all—either from the list or the module you will be using.

Summer Planning

1. Gather a planning team.
   a. Set timelines for what is to be done next and when.
   b. Set responsibilities—who will do what?
2. Plan a faculty meeting for the beginning of school, using a module selected from this program.

Prayer Service

Opening Prayer

We praise you today, gentle God, for your presence among us, as we find ourselves finishing another academic year. We pray today, hoping to become more aware of the wholeness and holiness which is ours by our identity as your followers, by the work we have been called to do, and by the power of the dreams which live in us. Remind us it is through who we are and do that others will come to know you. Teach us to turn to you for the comfort you extend as we struggle to be faithful. We ask this in the name of Jesus, the Christ. Amen.

Scripture Reading

Come. You have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food. I was thirsty and you gave me to drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me. Then the just will ask him: 'Lord, when did we see you hungry and feed you or see you thirsty and give you to drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison?' The king will answer them: 'I assure you, as often as you did it for one of my least brother or sister, you did it for me.' (Matthew 25: 34-44)

Reflection

Ask the group to reflect on all the times during the year they:

- helped others;
- gave extra time to a student;
- comforted a parent;
- paid attention to the less popular;
- helped another teacher;
- had students write to sick classmates;
- went to a funeral;
- gave fresh energy to teaching a lesson;
- held onto a sense of humor;
- taught someone to dance and sing;

- shared their faith journey;
- thanked people;
- gave a compliment;
- did one of many other things to bring joy to the life of another.

Let us give thanks for the gifts you have, which enable you to teach and help others.

Let us pray:

Lord, we marvel that you, in your divine wisdom, have chosen us to be instruments of your love. We are thankful for the work you have given us; work that engages and ennobles us, that gives us dignity and creative challenges, that calls us to growth and fullness of life. Help us claim our strength and need. When discouragement and fatigue come, give us laughter and support. Grant that we might stand in wisdom, for it is in wisdom that we are one with You, our God. We ask this through Jesus, the Christ. Amen.

Meeting Agenda

Concluding Prayer

God of faithfulness,
we come to you at the end of a day
and find ourselves needing to begin again
on new projects and new ideas.
We are in need of energy and renewed hope.
What change are we able to effect
by all our words or actions or prayer?
What do our efforts matter?
We are in need of your grace
to unsettle and redirect our hearts.
We are in need of your power
to rekindle and sustain our passion for justice.
We are in need of your love
that we might recognize the ever-present possibility
for change and conversion and growth.
We believe your Spirit is at work in our world.
Give us eyes of faith
that we might see such wonders in our midst
and the courage to live in hope.

—from *More than Words* by Schaffran and Kozak, (New York: Crossroads, 1991)

Religion Curriculum Articulation

Faith as the Root of All Instruction

Elinor R. Ford, Ed.D. and Sheila Rae Durante, RSM

This module contains a set of five faculty meetings to enable the staff, with appropriate and regular input from students, families and parish personnel, to focus on the dimension of the assessment labeled, "Religion Curriculum Articulation."

Since articulating the religion curriculum with the entire curriculum may be a new idea for some or many of the faculty, please proceed carefully with this module. "Go as quickly as you can, or as slowly as you must!"

There are numerous and varied resources listed for each of the five faculty meetings in this module. Let each faculty choose one or two that may meet its particular needs. Encourage the faculty to research and add other resources applicable to the school's faith development situation.

Articulating the Religion Curriculum

To articulate the religion curriculum, or have faith as the root of all instruction, the following is suggested:

1. Distribute to each faculty member a copy of the grade's religion textbook. Publishers can be asked to supply extra copies for those who do not teach religion. The publisher also should be asked for correlations of these textbooks with the *Catechism of the Catholic Church.*
2. For each academic subject the teacher should select one or more of the major concepts of the religion curriculum that can be articulated or integrated throughout the year with the academic curriculum. For example, some suggestions for integrating the beatitudes with various subjects are given below.

The Beatitudes

Social Studies: Select a current or historical event. Using the beatitudes, discuss how Jesus would have wanted the participants to act. Materials distributed by the Holy Childhood Association on mission countries around the world could enable students to visualize the reality of today's world and the need for the beatitudes.

Language Arts: Select a beatitude. Write how this beatitude could be lived in the classroom, school, parish, neighborhood today. Emphasize a personal commitment to and a living out of the beatitude. For group work, the class could create and present a play at a school assembly.

Mathematics/Science/Computers: Have students research the current truth of the statement: If six percent of the world's people use 36 percent of the world's natural resources, how can the other 94 percent of the world's people be treated with fairness, justice and equity? In particular, have them identify who the six percent and who the 94 percent are.

This could become a total interdisciplinary project by having the students develop a project that would show how the six percent could work with the 94 percent to devise plans that would bring about more equity within the next 30 years.

Fine Arts-Music, Art, Movement: Have students present all of the beatitudes, or one or more of them, to their schoolmates in a way that will inspire and remind students to practice them. This could include posters; wall murals on why the beatitudes must be lived in today's world; contemporary music presenting the beatitudes in a form that young people find easily memorable; acting out the beatitudes in movement, dance, etc. The results could be presented at parent meetings, meetings of various parish groups, distributed to the local newspapers, placed in the windows of local businesses, as well as demonstrated on local radio and cable television shows.

Physical Education, Athletics: Organize a local walk-a-thon for a particular charity around the theme of one of the beatitudes. Each athletic team could develop a slogan dedicating their year's efforts to playing in the spirit of one of the beatitudes.

Interdisciplinary Project: Working with the grade's religion teacher, all of the above could be united into one year long" Seeking Justice" service project for the grade. If an academic teacher has responsibility for several grades, the above ideas could be developed around one common idea that would support the religion themes of the multiple grades. The beatitudes, sacraments, prayer, Scripture are some common themes.

Purpose of Articulation

The purpose of this articulation is not to add to a teacher's work load. Instead it is to raise the faculty's and the students' consciousness that faith should be at the root of all we think, and do, and write, and say.

Teachers systematically and regularly bring Jesus' world view into all our academic instruction by continually asking the questions, "What would Jesus say about this? What would Jesus want us to do? By doing this, teachers will be giving daily witness to the fact that faith is not an "add-on" in our lives, but the root reason for living and being! Teachers of other Christian faiths should believe in the importance of their participation in this articulation. By demonstrating the importance of religious faith in their own lives, teachers provide a powerful example of how critical it is for the students to believe in their own responsibility to spend a lifetime "growing in wisdom and grace!"

The Five Faculty Meetings

1. The Catholic School Teacher: Growing in Catechetical and Theological Wisdom and Witness.

   All faculty must grow in their understanding of their own faith in order to provide students and their families with a powerful witness to that faith. All must grow in their understanding that catechesis, unlike straightforward academic instruction, is the building up of a community of people of all ages striving to journey together to build up the Reign of God. The hallmark of such a faith community is mutual support and forgiveness.

2. The Religion Curriculum: A Fitting Instrument of Grace.
3. The Religion Methodology: Meeting the Needs of Individual Faith Journeys.

4. The Religion Assessment: Examining Individual and Total School Faith Growth.

   Meetings # 2, 3, and 4 are designed to increase awareness of all faculty in not only the content of the religion curriculum, but the fact that it can only be fully implemented when it permeates the entire life of the school.

   The methodology related to this curriculum is not a mere transmission of facts and knowledge. There must be authentic opportunities for faculty and students together to practice faith. Hence, the need to articulate the religion curriculum into all instruction.

   The assessment is not one that can be translated only into academic grades. Rather the assessment involves both self and group reflections on how the individual and school faith journeys are progressing, and the supports needed to journey better in the future. Such an assessment incorporates well the principles behind current day portfolio assessment. This is why both faculty and older students are encouraged to keep faith journals.

5. The Religion Infusion: An Interdisciplinary Approach to Critical Religion Topics and Projects.

   This meeting is designed to enable the total faculty to "put it all together" as they design a plan for religion curriculum articulation, that is, for putting faith at the root of all instruction in the Catholic school!

1. The Catholic School Teacher: Growing in Catechetical and Theological Wisdom and Witness

Purpose

To promote and support both the total faculty's and the individual Catholic school teacher's growth in catechetical and theological wisdom in his/her own faith.

Resources

It is critical that each faculty member project an image for the students, families, and their peers of a teacher who is both enthusiastic about faith and catechetically and theologically informed.

A grade or other cluster leaders should be elected to be "faith servant" to a specific group of faculty. (Choose any name for the chair that you wish. This one is suggested in the spirit of Robert Greenleaf's description of a true leader in his book, *Servant Leadership*). The "faith servant" should be elected for her/his enthusiastic faith witness and ability to lead others catechetically and theologically.

This group should meet frequently:

- to support each other's faith witness;
- to discuss current catechetical and theological readings, especially those suggested for a given faculty meeting;
- to share successes;
- to observe each other's lessons to receive positive reinforcement and gentle suggestions for improvement; and
- to discuss ways of meeting individual, class, or faculty dreams or concerns.

Resources include video programs, books, pamphlets (see Appendix A.1).

Preparation

Assigned Readings: Let each staff select one or more of the suggested readings in Appendix A.2 or substitute another relevant reading.

Distribution of discussion questions to small faculty groups each led by an elected "faith servant" or chair (see Appendix A.3)

Individual Concern/Sub-Committee Research and Analysis

1. There should be a sheet on which each faculty member can share a summary of his or her responses to questions "b" and "c" in Appendix A.3. Each should also be able to list concerns, questions, requests for information related to the topic of the faculty meeting, additional resources, suggestions, etc.
2. Any sub-committee work on research and analysis of the given topic should be done at this time. For example, prior to meeting #2, a sub-committee could provide an analysis as to what extent the current religion curriculum reflects the *Catechism of the Catholic Church*. Such an analysis would include ways that the curriculum could better reflect the catechism and which specifics of the analysis should be discussed by the whole faculty.

3. Prepare a sheet with the scripture reading and reflection questions (see Appendix A.4).

Process

1. With the guidance of each group's elected "faith servant" or chair, ask the small groups to consider some or all of the following in preparation for the general faculty meeting:
   a. A summary of their discussions of questions "b" and "c" in Appendix A.3.
   b. Identification of the faculty's successes with respect to growing catechetically and theologically in wisdom and witness.
   c. A list of needs to be addressed and suggestions for growth.
2. Distribute a summary of each group's discussion to the other small groups.
3. After appropriate time for reflection, have each small group discuss the summaries and suggestions of the other groups in preparation for the discussion by the total faculty.
4. Bring the whole faculty together and open the discussion with a prayer service (see Appendix A.5)
5. Have the group discuss questions "b" and "c" in Appendix A.3, either in the large group or in mixed small groups. The discussion can be led by an elected faculty meeting facilitator. Present the results of each of the questions posed, including concerns, questions and suggestions.
6. Ask two or three faculty members to role-play one area in which the staff shows that it is growing in wisdom and grace.
7. Then consider having two or three others humorously act out an area that needs improvement.

Action Plan

Using the three points below, lead the faculty to develop actions step(s) related to the faculty "growing in wisdom and grace." The Action Plan Outline (see Appendix A.6) may help them create doable and measurable steps.

1. Identification and celebration of what the faculty is currently doing well with respect to growing catechetically and theologically in wisdom and witness.
2. Identification of one, two or three areas that can be improved within one to six months. There should be a specific assignment of personnel, responsibilities and timelines to achieve these.
3. Identification of major institutional/organizational and/or instructional changes that may be needed to accommodate long-range (one to three years) plans identified by the faculty. These may require further research and input from students, parish ministers, families, parishioners, diocesan office personnel, other outside consultants, etc. Specific responsibilities, timelines, implementation steps, evaluation of plans, etc. should be tentatively sketched out either by the total faculty or a sub-committee.

After each of the next four faculty meetings, the staff will be asked to add to its Action Plan Outline by developing action step(s) related to the topic of the meeting.

Adjournment

1. Distribution of Appendices B.1 and B.2 in preparation for meeting #2, "The Religion Curriculum: A Fitting Instrument of Grace."
2. Establish next meeting date and time.
3. End with a prayer service that includes:
    a. A prayer: "Send forth wisdom to help us and to teach us what is pleasing to You, our God."
    b. Quiet reflection time.
    c. The refrain from "Beginning Today" (or another appropriate selection).
4. Social interaction and celebration time.

2. The Religion Curriculum: A Fitting Instrument of Grace

Purpose

To ensure that the scheduling, scope and sequence, and materials used for the religion curriculum enable it to be a fitting instrument of grace for all; and to examine how one or more of the major concepts of the religion curriculum can be meaningfully integrated into other subject areas.

Background

1. Scheduling
   The total time given to the religion curriculum should be equivalent to that given to any major subject at a particular grade level. That is, the time should be equivalent to that assigned for reading in the primary grades, and language arts or mathematics in the upper grades. This total time includes actual instruction time, prayer and liturgy time, and service projects time. To do otherwise gives the young people and the faculty the distinct impression that religion is an add-on to the curriculum, and not its raison d'être.
2. Scope and Sequence
   This should be consonant with the *Catechism of the Catholic Church,* while demonstrating an appropriate balance among doctrine, scripture, prayer and worship and living faith projects. The content should be spiraled from grades Pre-K-8, and should reflect the best insights about the cognitive and psychological development of the young person.
3. Materials
   These should best reflect the spirit of the *Catechism of the Catholic Church* and the scope and sequence described above. In addition, they must be consonant with the methodology described under the third faculty meeting. These materials should include ideas for prayer, worship activities, service projects and the other five dimensions of this assessment.

   Budget allocations should include monies for supplementary materials that will encourage an independent pursuit both of an ever deepening knowledge of faith and an enthusiastic living out of this faith in one's home, parish and neighborhood. Among these materials are videos on celebrating Eucharist and articles describing the latest church documents, including social justice activities and current catechetical concerns.
4. Articulation
   Each academic subject should be examined to see how one or more of the major religion concepts for that grade can be meaningfully articulated. For ideas, see the section on "Articulating the Religion Curriculum."

Other resources include video programs, books and pamphlets (see Appendix B.1).

Preparation

Assigned Readings: Let each staff select one or more of the suggested readings in Appendix B.2 or substitute another relevant reading.

Discussion Questions: Distribute discussion questions to small faculty groups and have each led by an elected "faith servant" or chair (see Appendix B.3).

Individual Concern/Sub-Committee Research and Analysis

1. There should be a sheet on which each faculty member can share a summary of their responses to questions "b" and "c" in Appendix B.2. They also should be able to list concerns, questions, requests for information related to the topic of the faculty meeting, additional resources, suggestions, etc.
2. Any sub-committee work on research and analysis of the given topic should be done at this time.
3. Prepare a sheet with the scripture reading and reflection questions (see Appendix B.4).

Process

1. With the guidance of each group's elected "faith servant" or chair, ask the small groups to consider some or all of the following in preparation for the general faculty meeting:
   a. A summary of their discussions of questions "b" and "c" in Appendix B.3.
   b. Identification of the faculty's successes in demonstrating that the religion curriculum can indeed be a fitting instrument of grace for all concerned.
   c. A list of needs to be addressed and suggestions as to how the words and deeds of everyone in the school community can image the religion curriculum as a moment of grace.
2. Bring the whole faculty together and open the discussion with a prayer service (see Appendix B.5).
3. Have the group discuss questions "b" and "c" in Appendix B.2, either in the large group or mixed small groups. The discussion can be led by an elected faculty meeting facilitator. Present the results of each of the questions posed, concerns, questions and tentative suggestions.
4. Ask one or two faculty members to use one or more of the powerful descriptions of children's hunger for God as found in Robert Coles' book, *The Spiritual Life of Children*, to demonstrate that the religion curriculum is the responsibility of the total faculty. Only when the entire faculty witnesses a hunger for God will the religion curriculum truly become a fitting instrument of grace. This step of the process should be limited to five minutes.

Action Plan

Using the three points below lead the faculty to develop action step(s) related to the religion curriculum as a "fitting instrument of grace". The results could be added to the Action Plan Outline started after meeting number one (see Appendix A.1 and B.6).

1. Identify and celebrate what the faculty is currently doing well with respect to presenting the religion curriculum as a "fitting instrument of grace."
2. Identify one, two and three areas that can be improved within one to six months. There should be a specific assignment of personnel, responsibilities and time lines to achieve these.

3. Identify major institutional, organizational and/or instructional changes that may be needed to accommodate long-range (one to three years) plans identified by the faculty. These may require further research and input from students, parish ministers, families, parishioners, diocesan office personnel, other outside consultants, etc. Specific responsibilities, timelines, evaluation of plans, implementation of plans, etc. should be tentatively sketched out, either by the total faculty or a subcommittee.

Adjournment

1. Distribution of Appendices C.1 and C.2 in preparation for meeting #3, "The Religion Methodology: Meeting the Needs of Individual Faith Journeys."
2. Establish next meeting date and time.
3. End with a prayer service that includes:
   a. The refrain from the song "I Will Celebrate" (or another appropriate selection)
   b. Quiet reflection time for recommitment to making the religion curriculum a true fitting instrument of grace
   c. The refrain from the song "I Will Celebrate" (or another appropriate selection)
4. Social interaction and celebration time.

3. The Religion Methodology: Meeting the Needs of Individual Faith Journeys

Purpose

To ensure that a holistic methodology is used that accommodates the needs not only of the religious mission of the Catholic school, but also the needs of individual faith journeys.

Background

The methodology should be rooted in a pedagogy that emphasizes an initiation into the faith more than a brainwashing or rote approach. There should be a proper emphasis on orthodoxy, that is, a clear and orthodox presentation of a Vatican II faith consistent with where each young person is in his/her faith journey.

At the same time, following Pope John Paul II's, *Catechesis Tradendae*, there can be no orthodoxy without an accompanying and integrated orthopraxis. That is, the methodology of religious instruction both in religion classes and academic classes has to be built around each young person's particular life and faith experience. The ultimate goal of such instruction is to invite, guide and challenge each student to reflect critically on his/her faith, and to live the faith courageously in his/her daily life today.

To achieve this, the best critical thinking strategies must be used in the religion class, and when a religion concept is articulated with other subjects. The children of today, who will be the adults of the third millennium, must not only learn faith but must be able to reflect on it and to answer questions that today's Catholic school faculty cannot even begin to imagine. Futurists predict that by the year 2050 all the knowledge that the human race possessed in the 1900's will only be *one percent* of the knowledge that the human race will possess then! What moral and ethical dilemmas children will have to solve as adults!

In addition, the best research with respect to individual learning styles should be incorporated into the religion curriculum's methodology. As part of this, special attention should be given to individual environments to discover how they promote a young person's faith development.

Preparation

Assigned Readings: Let each staff select one or more of the suggested readings in Appendix C.2 or substitute another relevant reading.

Discussion Questions: Distribute discussion questions to small faculty groups each led by an elected "faith servant" or chair (see Appendix C.3).

Individual Concerns/Sub-Committee Research and Analysis:

1. There should be a sheet on which each faculty member can share a summary of their responses to questions "b" and "c" in Appendix C.3. They also should be able to list concerns, questions, requests for information related to the methodology of the religion curriculum being flexible enough to accommodate the needs of each young person's faith journey, additional resources, suggestions, etc. Responses should be made in each faculty member's private faith journal.

2. Any subcommittee work on this topic should be done at this time. For example, a subcommittee could examine the curriculum to ensure that the racial, cultural, psychological, cognitive and individual spiritual needs of each student has been considered in adapting the curriculum to a particular group.

   Such a curriculum could include a written, individual and private contract or promise to live out in a particular way the theme of the religion curriculum for that year. Regular individual consultation with a "faith mentor" throughout the year could help each student make real progress on his/her faith journey. An adaptation of this could be done for the primary students who are most likely to be conscientious about living out a weekly promise to live faith in a special way. Psychologists tell us that it is never too early to develop the habit of seeking the advice of a spiritual guide.

3. Prepare a sheet with the scripture reading and reflection questions (see Appendix C.4).

Process

1. With the guidance of each group's elected "faith servant" or chair, ask the small groups to consider the following in preparation for the general faculty meeting:
   a. A summary of their discussions of questions "b" and "c" in Appendix C.3.
   b. Identification of the faculty's current successes in ensuring that the present religion curriculum tries to meet the needs of the individual faith journeys of each of the students.
   c. A list of needs to be addressed and suggestions as to how the religion curriculum can better meet the individual faith needs of the students.
2. Distribute a summary of each group's discussion to the other small groups.
3. After appropriate time for reflection, have each small group discuss the summaries and the suggestions of the other groups in preparation for the discussion by the total faculty.
4. Bring the whole faculty together and open the discussion with a prayer service (see Appendix C.5). Each teacher is invited to include in the prayer service a list of their students' names.
5. Select a 5-10 minute piece from one of the videos listed in Appendix C.1. Use it to motivate the faculty to recognize that the methodology used in religion classes has to be adapted to meet each student's individual faith journey.
6. Have the groups discuss questions "b" and "c" either in the large group or in mixed small groups. The discussion can be led by an elected faculty meeting facilitator. Ask each small group's "faith servant" or chair to present the result of each of the questions posed, concerns, questions and suggestions.
7. Specific ways should now be examined by which the total school faculty, staff and families can support each student's faith journey.
8. Discuss how the total faculty can witness their successes and struggles with their own faith journeys to the students.

Action Plan

Using the three points below, lead the faculty to develop action step(s) related to meeting better the individual faith needs of students. The results should be added to the *Action Plan Outline* started after the first meeting and outlined in Appendix F.

1. Identification and celebration of what the faculty is currently doing well with respect to ensuring that the present religion curriculum meets the individual faith needs of the students.
2. Identification of one, two or three areas that can be improved within one to six months. There should be a specific assignment of personnel, responsibilities and timelines to achieve these.
3. Identification of major institutional, organizational and/or instructional changes that may be needed to accommodate long-range (one to three years) plans identified by the faculty. These may require further research and input from students, parish ministers, families, parishioners, diocesan office personnel and other outside consultants, etc. Specific responsibilities, timelines, analysis, evaluation of plans, implementation of plans, etc., should be tentatively sketched out either by the total faculty or a subcommittee.

Adjournment

1. Distribute of Appendices D.1 and D.2 in preparation for Meeting #4: "The Religion Assessment: Examining Individual and Total School Faith Growth."
2. Establish the date, time and place for the next meeting.
3. Lead a prayer service that includes:
   a. The refrain from 1 Corinthians 4-11: "All these are the work of one and the same Spirit, who distributes different gifts to different people."
   b. Have each teacher choose three students from his/her list (used during the general faculty prayer service) to whose gifts and learning styles he or she would like to be more attentive.
   c. For future reference, have each teacher write the names of those students on a piece of paper.
   d. Repeat the refrain from 1 Corinthians.
4. Provide time for social interaction and celebration.

4. The Religion Assessment: Examining Individual and Total School Faith Growth

Purpose

To examine the individual and total school's growth, both in the wisdom of the faith and in witness to it.

Background

As in each of the school's academic areas, there should be a regular and systematic assessment of each student's progress in achieving the goals of the religion curriculum. The same demands for the memorization, critical reflection and application of the major and relevant basic facts of doctrine, scripture, worship and service should be made, as in each of the other academic subjects at each particular grade level.

Critical thinking research shows that deficiencies within the long-and short-term memories preclude the development of an enthusiasm for and a scholarly pursuit of a given subject area. As Benjamin Bloom has often said, "'Automaticity' (memorization) is the hands and feet of genius!" Certainly, the raison d'être of our Catholic schools demands that we bring each young person to his or her God-given level of genius within our Catholic faith. What a church we will have tomorrow with enthusiastic and scholarly faith believers and doers!

The assessment for the religion curriculum by the National Catholic Educational Association is an excellent one. But, it is only one part of the faculty's ongoing holistic assessment of each student's and the school's faith journey. Added to this, "in the spirit of today's performance assessment techniques being developed for academic subjects," should be some of these measures. There should be an assessment of a young person's comfort with and enthusiasm for the practice of our faith. Appropriate cautions must be exercised here. Each young person's privacy must be respected, and there must be no effort to compare negatively one young person with another as, unfortunately, is too often done in the academic areas.

Ideally, assessment of the religious education of young people also should include the assignment to be a "faith guide" as each young person travels his or her life faith journey. This is the most critical element of a Catholic school education—to provide the young person with a lifelong habit of seeking spiritual guidance so each might grow in faith while being supported by a faith comforter, supporter and challenger. This must be done in an organized fashion so no young person falls between the cracks.

Ideally, this guide would follow the young person throughout his or her elementary years. The guide could be either a faculty member with whom the young person has rapport or another parish minister or parish volunteer whom the school enlists and trains to serve as a "faith guide." What is critical is that this compassionate and informed person meets biweekly or monthly with the young person to determine what he or she is enjoying or having difficulty with in the instructional part of the religion class or with practicing his or her faith.

The availability of a "faith guide" for each young person may seem to be too idealistic. But, a faculty deeply concerned about the religiosity of the Catholic

school will create a plan for piloting the idea with a small group of students. The plan can be implemented with all students over a three- to five-year period. This is an idea that should win, not only the enthusiastic encouragement of the pastor, other parish ministers, families, parishioners and, most importantly, the students themselves, but also the financial support needed to provide training for the "faith guides."

"Faith guides" are a powerful way to create a Catholic school ethos where faith truly permeates the entire curriculum.

For those schools sponsored by a parish or group of parishes, "faith guides" should be considered for all of its young people. These guides could establish a much needed bridge between the Catholic school ministry and the parish religious education program by encouraging interaction between and among staff, students, families and parishioners.

Other resources include video programs, books and pamphlets (see Appendix D.1).

Preparation

Assigned Readings: Let each staff select one or more of the suggested readings in Appendix D.2 or substitute another relevant reading.

Discussion Questions: Distribute discussion questions to small faculty groups and have each led by an elected "faith servant" or chair (see Appendix D.3).

Individual Concern/Sub-committee Research and Analysis:

1. Provide newsprint on which each faculty member can share a summary of their responses to questions "b" and "c" in Appendix D.3. They also should be able to list concerns, questions, requests for information, etc., related to the creation of a holistic assessment of the religion curriculum that includes knowledge, critical thinking about faith, in particular about one's personal faith, prayer and worship or faith proclamation and living faith. Responses to all should be made in each faculty member's private faith journal.
2. Any subcommittee work on this topic should be done at this time. For example, a subcommittee could examine establishing a pilot program for creating spiritual counselors for a small group of students.
3. Prepare a sheet with the scripture reading and reflection questions (see Appendix D.4).

Process

1. With the guidance of each group's elected "faith servant" or chair, ask the small groups to consider some or all of the following, in preparation for the general faculty meeting:
   a. A summary of their discussions of questions "b" and "c" in Appendix D.3.
   b. Identification of the faculty's successes in assessing the strengths and weaknesses in each student's faith knowledge, prayer and worship, life and faith service, while respecting confidentiality and privacy.
   c. A list of needs to be addressed and suggestions on how the appropriate assessment tools can be created and piloted. Student input in this creation is essential.
2. Distribute a summary of each group's discussion to the other small groups.

3. After appropriate time for reflection, have each small group discuss the summaries and the suggestions of the other groups, in preparation for the discussion by the total faculty.
4. In preparation for the large faculty meeting, review the various ways that different faculty use to provide a holistic assessment of a student's faith journey.
5. Select instances that illustrate the spirit of the "Background" section. Ask faculty to create "assessment vignettes" that especially demonstrate how "performance assessment" techniques applied to religion can result in more holistic assessments without invading a student's spiritual privacy.
6. After completing some of the suggested readings, ask the faculty to reflect on how each plans to make his or her assessment even more holistic.
7. Ask those faculty who do not teach formal religion classes to prepare vignettes to show how their academic classes already include or could include an assessment of each student's individual faith journey gifts and/or needs.
8. Obtain three large candles for the prayer service and a small one for each teacher.
9. Ask three participants to serve as readers. Bring the whole group together, and open the discussion with a prayer service (see Appendix D.5).
10. Display the assessment vignettes, prepared by selected faculty. Let the faculty begin the meeting with a discussion of these.
11. Have the group discuss questions "b" and "c" in Appendix D.3, either in the large group or in mixed small groups. The discussion can be led by an elected faculty meeting facilitator. Ask each small group's "faith servant" or chair to present the results of each of the questions posed, concerns, questions and tentative suggestions.

Action Plan

Use the points below to lead the faculty to develop an *Action Plan Outline* (see Appendix D.6). The results could be added to the *Action Plan Outline* begun after the first meeting.

1. Identify and celebrate what the total faculty is currently doing well with respect to ensuring that the present religion assessment provjdes an integrated balance among knowledge, prayer, worship and service for each individual student and for the school as a total community.
2. Identify one, two or three areas that need to be improved within one to six months. There should be a specific assignment of personnel, responsibilities and timelines to achieve these.
3. Identify major institutional-organizational and/or instructional changes that may be needed to accommodate long-range (one to three years) plans identified by the faculty. These may require further research and input from students, parish ministers, families, parishioners, diocesan office personnel, other outside consultants, etc. Specific responsibilities and time lines, evaluation of plans, implementation of plans, etc. should be tentatively sketched out either by the total faculty or a sub-committee.

Adjournment

1. Distribution of Appendices E.1 and E.2 in preparation for meeting #5: "The Religion Infusion: An Interdisciplinary Approach to Critical Religion Topics and Projects."
2. Establish the date, time and place for the next meeting.
3. Lead a prayer service that includes:
   a. The refrain from "We Are the Light of the World" (or other appropriate selection).
   b. A moment of quiet reflection for recommitment to revising the religion assessment so that it is holistic and reveals both individual and total school faith growth.
   c. Have each participant relight the candle used during the general group prayer service and give it to the person on the right as a sign of the effect his or her light has upon others. As each passes the candle, he or she should say, "You are the light of the world. May your light shine before all."
4. Social interaction and celebration time.

5. The Religion Infusion: An Interdisciplinary Approach to Critical Religion Topics and Projects

Purpose

To ensure that there are in place gospel-like supervisory procedures to ensure the effectiveness of the religion curriculum itself and its infusion into the total school program with appropriate interdisciplinary approaches and projects.

Background

1. Supervision - As with the other academic areas, the religion curriculum must receive the same quality and time allotment for supervision.

   Such supervision should be designed to promote the total growth of the teacher as educator and faith witness. The evaluation measures used should be rooted in the coherence and not the correspondence model of evaluation. That is, the religion teacher must not be evaluated merely with a check-list that monitors whether or not the teacher is following the text, giving "x" number of tests, etc.

   The correspondence model follows the clinical or coaching method of supervision. Here the teacher and the supervisor TOGETHER create goals and objectives planned in a monthly, weekly and daily design that meets the particular needs of the group being instructed. The activities of the religion teacher are measured against these to determine progress, successes, and areas in need of improvement. The former are appropriately congratulated, and the latter become the subject of a mutual dialog to describe specific and timed action steps for improvement.

2. Interdisciplinary Approaches - On a monthly basis a religion topic and/or project should be chosen by the faculty that they will use in each of their non-religion classes. This topic may either form the foundation for the presentation of a particular group of academic concepts or it can be a vehicle for the application of these concepts, or a combination thereof. The critical issue is that the religion topic and/or project chosen infuse the daily academic instruction.

   These religion topics and/or projects can be chosen from:

   a. the religion curriculum for the grade

   b. a timely liturgical or paraliturgical celebration

   c. preparation for a school or parish **Faith Day** celebration

   d. preparation for sacramental celebrations, especially Eucharist and reconciliation, but also the Last Anointing celebrations for the parish's senior citizens. (See "articulating the religion curriculun" in the introduction pages for additional suggestions.)

Other resources include video programs, books and pamphlets (see Appendix E.1).

Preparation

Assigned Readings: Let each faculty member choose one or more of the following suggested readings in Appendix E.2 or substitute another relevant reading.

Discussion Questions: Distribute discussion questions to small faculty group and have each led by an elected "faith servant" or chair (see Appendix E.3).

Individual Concern/Sub-Committee Research and Analysis:

1. Provide newsprint on which each faculty member can share a summary of their responses to questions "b" and "c" in Appendix E.3. They also should be able to list concerns, questions, requests for information, etc., related to infusing the school with its faith raison d'être. This can be done by interdisciplinary faith projects, creating, through a coaching mode of supervision and staff development, a total faculty posture of continuous faith growth, information about the coaching method of supervision and staff development, additional resources, suggestions, etc. Responses to all questions should be made in each faculty member's private faith journal.
2. Any subcommittee work on research and analysis of the given topic should be done at this time. For example, a subcommittee could examine how to create a school calendar providing monthly faith themes and suggestions for monthly interdisciplinary faith projects. Another subcommittee could research the "coaching" method of supervision and staff development, observe it in another school and then draw up suggestions as to how to pilot a similar staff development approach in the school.
3. Prepare a sheet with the scripture reading and reflection questions (see Appendix E.4).
4. In preparation for the large faculty meeting, ask selected faculty—one from each area of the curriculum (including religion, fine arts and sports)—to prepare a case study. The study should trace how an interdisciplinary approach among several curriculum areas resulted in developing students' higher level thinking skills.

   One case study might be done by several faculty and students representing the interdisciplinary approach described in the study.

   If religion/faith journeys are not included, ask the faculty developing the case study to show how it could have been extended to support the students' faith, as well as academic, development.

Process

1. With guidance of each group's elected "faith servant," or chair ask the small group to consider the following in preparation for the total faculty meeting:
   a. A summary of their own discussion of questions "b" and "c" in Appendix E.4.
   b. Identification of the faculty's successes in promoting a total school faculty involvement in the faith growth of the school community.
   c. A list of needs to be addressed and suggestions as to how an appropriate interdisciplinary approach to faith topics and projects can be achieved. The same should be done for establishing a "coaching" method of supervision and staff development that promotes staff faith growth, and ultimately that of the total school community.

2. Distribute a summary of each group's discussion to the other small groups.
3. After appropriate time for reflection, have each small group discuss the summaries and the suggestions of the other groups in preparation for the discussion by the general faculty group.
4. Bring the whole group together and open the discussion with a prayer service (see Appendix E.5). For the prayer service, gather together three large candles from the last meeting, small dish of salt, bowl of water, small table, music tape for quiet reflection, paper, pencils and a dish or basket for goal papers.
5. Have the group discuss questions "b" and "c" in Appendix E.4, either in the large group or in mixed small groups. The discussion can be led by an elected faculty meeting facilitator. Ask each small group's "faith servant" or chair to present the results of each of the questions, concerns and suggestions.
6. Introduce the large faculty discussion of how "religion infusion" will best serve the faith and academic needs of all in the school community with a discussion of the case study(ies) developed by faculty as described in the previous section.

Action Plan

Using the three points below, lead the faculty to develop an Action Plan for religion infusion (see Appendix E.6.). The results could be added to the Action Plan Outline begun after the first meeting and outlined in Appendix F.

1. Identify and celebrate what the faculty is currently doing well to promote an interdisciplinary approach to critical religion topics and projects, efforts to help one another, in the spirit of "coaching," and to grow as members of a Catholic school community.
2. Identify one, two or three areas that can be improved within one to six months. There should be a specific assignment of personnel, responsibilities and timelines to achieve these.
3. Identify major institutional/organizational and/or instructional changes that may be needed to accommodate long-range (one to three years) plans identified by the faculty. These will require further research and input from such groups as students, parish ministers, families, parishioners, diocesan office personnel and other outside consultants, etc. Specific responsibilities and timelines, evaluation of plans, implementation of plans, etc., should be tentatively sketched out either by the total faculty or a subcommittee.

Adjournment

1. Celebrate the completion of the assessment of the Catholic dimension of the school. The celebration should include the highlights of the positiveness that resulted. In particular, the celebration should emphasize the wonder that is each member of the school community, especially their differences.
2. Establish a permanent committee to ensure that the plans created are implemented, evaluated and revised on a regular basis, with input from everyone.
3. Lead a prayer service that includes:
   a. A refrain from Mark 16:14-20: " And so the Lord Jesus, after He had spoken to them, was taken up into heaven: there at the right hand of God He took His place while they, going out, preached everywhere, the Lord working with them and confirming the word by the signs that accompanied it."

b. A moment of quiet reflection for recommitment to adopting a posture of continuous faith growth as an outward or sacramental sign of the Catholic dimension of the school.

c. The refrain from "City of God" or another appropriate selection.

4. Social interaction and celebration time.
5. A timeline should be established for evaluating the Action Plan formulated in meetings one through five (see Appendix F).

Resources

Association for Supervision and Curriculum Development
1250 N. Pitt St.
Alexandria, VA 22314

Brown-Roa/Wm. C. Brown Communications, Inc.
2460 Kerper Blvd., PO Box 539
Dubuque, Iowa 52004-0539

Franciscan Communications
1229 South Santee Street
Los Angeles, CA 90015

Loyola University Press
3441 N. Ashland Avenue
Chicago, IL 60657

National Catholic Catechists Society
330 Progress Road
Dayton, Ohio 45449

National Catholic Educational Association
1077 30th Street, N.W., Suite 100
Washington, D.C. 20007-3852

North American Liturgy Resources
10802 N. 23rd Ave.
Phoenix, AZ 85029

Paulist Press
997 Macarthur Blvd.
Mahwah, NJ 07430

St. Mary's Press
702 Terrace Heights
Winona, MN 55987-1320

United States Catholic Conference
3211 4th Street, NE
Washington, D.C. 20017

Coming to the End: Sustaining Identity

Institutions, like people, are not static. There is growth and change around some core that defines who we are—our identity. While there is an essential, recognizable "something" about a person, or an institution, when there is life, there is change as well. People are always gaining new knowledge and understanding, acquiring skills and shedding bad habits. We are always becoming—becoming more of who we were meant to be. The same is true of an institution because it is made up of human beings. In that sense, the Catholic school will always be an institution in process, defining and redefining its identity. A school can not complete a program designed to deepen awareness of its Catholic identity and then collectively say, "Ah! Now we have it! We are done with this issue" any more that a person can say, "This is me. I'm set. No changes ever."

That said, it seems impossible to schedule a final meeting about Catholic identity. On the the other hand, the faculty has spent many past meetings taking a deeper look at the Catholic identity of the school. It is possible to have completed every meeting in every module of *As We Teach and Learn: Recognizing Our Catholic Identity*. The end of the program has come. It does make sense to mark the occasion in some way.

As a result, the suggestion here for a meeting or for particular events is entitled **Sustaining Identity**. However you choose to mark the end of participation in *As We Teach and Learn: Recognizing Our Catholic Identity*, the work now is to sustain it, keep it going, continue the awareness, define it again for new members of the community.

Here are some suggestions to mark this occasion.

1. A Faculty Meeting

Since *As We Teach and Learn: Recognizing Our Catholic Identity* primarily engages the faculty, they are the people who should reflect and celebrate this time. Faculty should be involved in the planning and implementation of this meeting.

Purpose:

To evalute growth in recognizing the key characteristics of Catholic identity

To celebrate accomplishments

To consider the sustaining dimension

Preparation:

1. Read through the entire plan for the meeting to organize and select activities which are appropriate.
2. Invite faculty members to write a brief reflection on the following questions:
   - What have I learned?
   - What surprised me?

- What has changed in our school, my classroom as a result of the focus on Catholic identity?
- What was most difficult?
- What knowledge do we still need?

Ask teachers to turn in their responses ahead of the meeting. A teacher or principal can receive the reflections. Copy the notes for the whole faculty. (Let teachers know the notes will be copied. Names can be omitted.)

3. Each module might be represented by a sign or symbol. Ask teachers to bring something to the meeting which symbolizes one of the six characteristics or an activity or event that happened during the program. Let people use their imagination.
4. Invite one faculty member to serve as the reflector or discussion leader. The principal could also serve in this capacity.

The Meeting

Opening Prayer:

The beginning of the **Magnificat of Fidelity**[1]

Embrace, my soul
those who turn to God, wondering.
Companion, my spirit.
those who are kind.
Age after age God summons witnesses.
Age after age people respond.
Age after age holiness seasons creation.
O God, you are that holiness,
lifted up, exalted, and celebrated by those who love you.

Discussion:

1. Allow time to read "reflection notes." The notes should present topics for discussion and reveal different responses. Let the notes shape the agenda for discussion. Take time with the conversation.
2. Consider sustaining: List all the synonyms for the word "sustaining" the group can suggest on a large piece of newsprint.

Discuss:

- What normal things do people do to "sustain" their lives?
- What things do we do to *sustain* our health? to *keep* our relationships *alive*?
- What *sustains* us as teachers? What new things have we learned to *strengthen* our teaching? Who supports us? Nourishes us?

3. A little ceremony of symbols: Ask teachers to present the symbol they have chosen and tell what meaning it has for them. The items might then be grouped in the center of a table.

[1] Ann Johnson (1991). "Miryam of Jerusalem." *Teacher of the Disciples*. Notre Dame: Ave Maria Press.

4. Summarize: The person chosen ahead of time should help the group summarize the ideas from the discussion. Invite comments from any members of the group.
5. Planning (optional): If you choose to move from celebrating accomplishments to beginning a new planning cycle, that work would fit nicely here.

Closing Prayer: the conclusion of the **Magnificat of Fidelity**

You remember your saints and sages of old.
The good they accomplished lives on.
You sustain your saints and sages alive in the world today,
encouraging them, clearing their way.
You lift up those newly come to your teachings.
Like newborn babes you cherish them softly.
Clarify their plans, strengthen their efforts,
deepen thier commitment.
Let them soar as though they flew on the wings on an eagle.
Let them run swiftly and never grow weary.
Let them learn well and find friendship among us
in order that they may walk the long walk
and never grow faint.
Grant a good life to the true of heart.
We cast our lot among them,
let none of us be put to shame.
'Blessed are you, our God, Loving Companion,
teacher of all you call to your side,
who sustains and encourages good people.'

2. Activities with Parents

Try an action research project. Mid-year, in anticipation of the conclusion of this program, interview parents about what they think makes a school Catholic. What are the signs and symbols they notice? What are they aware of? What do they expect? Bring the results of your interviews to the faculty. Share the information with parents at one of their meetings. What work is left to do? Make a plan for future activities.

3. Activities with Students

Ask students: what they think makes a school Catholic. Plan an assembly for Catholic Schools Week, or the closing school assembly and ask students to depict their understandings in some way—drama, art, song.

4. A Concept Chart

Post a Concept Chart on the faculty room wall, in classrooms or in the central office. To keep key concepts fresh and alive, post a chart of the characteristics you have studied. Refer back to the concepts from time to time, when they naturally come up in discussion. Other characteristics might be added to the chart.

Assessment of the Catholicity of the School

School Planning Form

Directions: Each participant will need a copy of the completed Summary Form found in the Assessment Package. Take some time to look at the perceptions of your faculty colleagues as summarized on the form. Working as a group and using newsprint to show responses, address the following questions.

STRENGTHS

1. Which areas appear to be areas of strength?
2. List some activities, behaviors, events, etc., which clearly show that these areas are being implemented in various classrooms and school-wide.
3. How can we continue to keep these areas strong?
4. Do our "publics" know about these areas of strength? List some ways we could increase their awareness.

FOCUS

1. Which areas appear to be areas of challenge?
2. Why?
3. Do we see this as a need? Do we need more information?
3. What could help us address these (i.e., inservice*, resources, etc.)?
4. List some activities, events, behaviors, etc., which exemplify these areas.
5. Discuss ways in which these areas could be implemented in classrooms, school-wide.

NEXT STEP

1. What is our next step? Make a plan of action which includes: What, Who, When, How, $. Think: What is our desired outcome in this area?

** NCEA has developed modules for each major area of assessment*

Appendix A.1

The Catholic School Teacher: Growing in Catechetical and Theological Wisdom and Witness

Resources

Video Programs

Sharing the Faith: A Program for Deepening the Faith of Catholic School Faculty. National Catholic Educational Association, 1077 30th Street, NW, Suite 100, Washington, DC 20007-3852

Sharing the Faith is a staff development program for Catholic elementary and secondary schools designed to encourage and expand the faith of the school family. This comprehensive two-year program consists of twelve reflective sessions that incorporate a variety of approaches.

Catechist Spirituality: Catechist Enrichment Series. Loyola University Press, 3441 N. Ashland Avenue, Chicago, Il. 60657

"Cathechist Spirituality" is a program which asks Catechists to draw upon their their own experiences of faith and Christian Living to develop and plan for a rich spiritual life.

Inner Action: Gospel Attitudes. Franciscan Communications 1992. 1229 South Santee Street, Los Angeles, California 90015 (Adult Faith Formation Program)

This series is inspired by the Beatitudes, the heart of the Good News. Sessions address perennial questions of faith and life by investigating the fundamental human attitudes that support good emotional, mental and spiritual health. Inherent in the series is an invitation to look at the Beatitudes, not as goals to be attained, but as values that give meaning to every facet of life.

Inner Action: Life Crossroads. Franciscan Communications 1992, 1229 South Santee Street, Los Angeles, California 90015 (Adult Faith Formation Program)

The series speaks to the most important questions raised by each stage of the human journey. Sessions are based on solid insights from the Christian spiritual traditions and contemporary human sciences. The Good News will be heard as an invitation to face more confidently life's transitions and challenges.

Books/Pamphlets

Rev. Alfred A. McBride,O. Praem

The Christian Formation of Catholic Educators. A CACE Monograph. National Catholic Educational Association, 1077 30th Street, NW, Suite 100, Washington, DC 20007-3852

This monograph puts forth guidelines reflecting the Church's own methods for continuing formation of Christians.

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Appendix A.1 continued

United States Bishops

Sharing the Light of Faith, National Directory for Catholics of the United States. United States Catholic Conference, 3211 4th Street, NE, Washington, DC 20017

This directory draws together and organizes principles and guidelines for Catechesis for the universal Church.

Sister Francis Raftery , S.C.

The Teacher in the Catholic School. National Catholic Educational Association, 1077 30th Street, NW, Suite 100, Washington, DC 20007-3852

One of several booklets from the NCEA Keynote Series. The booklets are designed to be used by individual schools, diocesan offices, or colleges and universities to help teachers understand what it means to be a part of the Catholic educational community. Each booklet contains a "how-to-use-it" section that helps with discussion and reflection on the material.

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Appendix A.2

The Catholic School Teacher: Growing in Catechetical and Theological Wisdom and Witness

Assigned Readings:

Prologue of the Universal Catechism and the review of the "briefings" related to the particular religion content taught.

Anthony S. Bryk, Valerie E. Lee, Peter B. Holland

Catholic Schools and the Common Good. Cambridge, Ma.:Harvard University Press, 1993.

Although this seminal work is concerned with Catholic secondary schools, the preface, prologue, and chapters one and two in this book provide a historical framework for articulating religion into the Catholic School's entire curriculum.

Robert K. Greenleaf

Servant Leadership. A Journey into the Nature of Legitimate Power and Greatness. Mahwah, N.J.: Paulist Press, 1977.

This is a timeless book on leadership that is rooted in a spiritual mission. It stresses that competency and desire for leadership is not enough. The leader must be of the people led and called by them to serve in faith, that is, to be a faith servant. The first chapter should be suggested as it provides a broad overview of the book.

Fr. Henri J.M. Nouwen

Life of the Beloved. New York: Crossroad, 1993.

In his inimitable fashion Fr. Nouwen reminds us that each of us is called to holiness in the "ground upon which we stand today." As such we are love by God and invited and challenged to live the life of one of God's beloved. By so doing we are sure to make a difference among those whose lives we daily touch.

Peter F. Drucker

Managing for the Future: The 1990s and Beyond. New York, Truman Talley Books/Dutton, 1992.

Although written for the corporate world this book is a critical one for educators and especially Christian educators. Drucker describes the world of the third millennia, the millennia in which today's students will live as adults. He points out the demise of the "blue collar worker" in this world, and the rise of the "knowledge worker". The latter is someone who must be prepared to think critically and speak persuasively. Such workers will not be open a management style of "command and control". So, it is imperative that today's students learn how to work collaboratively with others for the common good. (Is this not an integral part of the mission statement of a Catholic school?)

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Appendix A.3

The Catholic School Teacher: Growing in Catechetical and Theological Wisdom and Witness

Discussion Questions

a. Personal/Interpersonal

To what extent do I, personally and in my relationships with peers, students, family and administration, image that I truly want to grow in catechetical and theological wisdom and witness? (This question should be answered privately by each faculty member. It is suggested that each be encouraged to keep a faith journal in which these responses could be recorded. Each faculty member should feel free to share or not to share all of their responses to questions "b" and "c".)

b. Institutional/Organizational

To what extent does the institution itself and its rules, systems and procedures, image that it is providing "faith servant" leadership to the students, families and parish served?

c. Instructional

To what extent do I show students in my daily teaching that knowing and living faith is a priority for me and that I truly treat each student as a unique individual, a special gift of God?

List: concerns; questions; requests for information related to the topic of the faculty meeting; additional resources; suggestions; etc.

Any subcommittee work on research and analysis of the given topic should be done at this time. For example, a subcommittee could provide an analysis as to what extent the current curriculum reflects the Universal Catechism. Such analysis would include specifics as to ways that the curriculum could better do this, which specifics would be the subject of discussion by the whole faculty.

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Appendix A.4

The Catholic School Teacher: Growing in Catechetical and Theological Wisdom and Witness

Scripture Reading and Reflection Questions

"With you is Wisdom, she who knows Your works, she who was present when You made the world; she understands what is pleasing in Your eyes and what agrees with Your commandments. Dispatch her from the holy heavens, send her forth from Your throne of glory to help me and to toil with me and teach me what is pleasing to You, since she knows and understands everything, She will guide me prudently in my undertakings and protect me by her glory"
(Wisdom 9:9-11).

Imagine God permeating all of creation with knowledge and strength.

- How would you be changed?

- How would you be challenged to grow?

- What knowledge would you pursue, catechetically and theologically?

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Appendix A.5

The Catholic School Teacher: Growing in Catechetical and Theological Wisdom and Witness

Prayer Service

Leader: We are always starting over. We are always beginning again. Something within us or about us changes. There is always the urge, the need to move on, to go forward. Change and beginnings are seldom easy. The familiar slips away and nothing remains the same. May God grace this new beginning for each of us with renewed vitality, determination and hope.

Response: Send forth Wisdom to help us and to teach us what is pleasing to you, our God.

Leader: With God is Wisdom who knows God's works.

Response: Send forth Wisdom to help us and to teach us what is pleasing to you, our God.

Leader: She was present when God created the world and she understands what is pleasing to God.

Response: Send forth Wisdom to help us and to teach us what is pleasing to you, our God.

Leader: Wisdom knows and understands everything.

Response: Send forth Wisdom to help us and to teach us what is pleasing to you, our God.

Leader: She will guide us prudently in our undertakings and protect us by her glory.

Response: Send forth Wisdom to help us and to teach us what is pleasing to you, our God.

Reflection: (While the group is reflecting quietly, play a musical selection.)

Song: *Beginning Today* Darryl Ducote (or other appropriate selection) 1973 Damean Music North American Liturgy Resources (NALR), 10802 N. 23rd Ave., Phoenix, Arizona 85029

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Appendix A.6

The Catholic School Teacher: Growing in Catechetical and Theological Wisdom and Witness

Action Plan Outline

Qualities We Have Chosen to Enhance/Develop_____

	What Will Be Done	By Whom	By When	How Will We Know When We Have Achieved the Goal
Personal/ Interpersonal Level				
Instructional Level				
Organizational Level				

NOTE: Both *Vision and Values* and *Verifying the Vision*, published by NCEA, present other action plan formats. Or, adapt any of these to suit your needs.

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Appendix B.1

The Religion Curriculum: A Fitting Instrument of Grace

Resources:

Books/Pamphlets

Guidelines for Doctrinally Sound Catechetical Materials. United States Catholic Conference, 3211 4th Street, NE, Washington, DC 20017

These guidelines are intended to provide direction to publishers, particularly in the area of Catholic doctrine regarding both faith and morals. Based on the major catechetical documents of the Church and the teaching of Vatican II they highlight essential components of the documents that relate to doctrinal soundness in catechetical materials.

Thomas Zanzig

Building a Religion Curriculum: What Makes a School Catholic? National Catholic Educational Association, 1077 30th Street, NW, Suite 100, Washington , DC 20007-3852

Completion of several articles dealing with the Catholic Identity of the Catholic school. The book was edited by Francis D. Kelly, S.T.L., Ph.D.

Collaborators in Catechesis Bishops Publishers, Diocesan Directors. NCEA (address above)

This publication is a record of the presentations and reactions made at the 1990 symposium for Catechetical Publishers. The symposium addressed the major issues and challenges that face the catechetical ministry.

Lorraine A. Ozar, Ph.D

Creating a Curriculum That Works: A Guide to Outcomes-Centered Curriculum Decision Making. NCEA (address above)

This publication is a tool that challenges educators to readjust their curriculum lenses to focus on results rather than tabulating time spent and lessons taught.

"By Their Fruits You Shall Know Them..." K-12 Religious Education Outcomes for Catholic Schools. NCEA (address above)

This document provides a **framework** or **set of parameters** within which schools can develop religious education curriculum that works. The task force of religious educators and Catholic school leaders, working in the context of Church documents relating to religious education, formulated a set of nineteen outcomes for religious education in Catholic schools. The outcomes encompass all dimensions of religious education: message, community, service and worship. They apply to students in kindergarten through twelfth grade; that is, teachers can engage students on all levels in learning that contributes to achievement of the outcomes in age-appropriate ways.

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Appendix B.2

The Religion Curriculum: A Fitting Instrument of Grace

Assigned Readings:

Robert Coles

The Spiritual Life of Children. Boston: Houghton-Mifflin, 1990.

This is MUST reading for anyone concerned about the faith development of young children. It re-presents Robert Coles' professional lifetime of interviewing young people of all faiths and from a variety of countries including third world countries. In these interviews, each of which took place over the span of many months, Coles gently probed the children with respect to their perceptions of God, prayer, morality in their world, in a word, about their spiritual journeys. Many of these conversations are repeated verbatim. They are powerful in that they show the young people's hunger for intimacy with a Supreme caring Being. At the same time these conversations demonstrate the young people's anger and frustration that this same Being does not do something about the people's unconcern for one another and about all the world's evils.

Johannes Hofinger, SJ

"Looking Backward and Forward: Journey of Catechesis," *The Living Light,* Vol. 2, June 1984.

This profound article on the history of catechesis was published several months after the death of Fr. Hofinger, a deeply spiritual man who courageously did much to bring about the development of modern catechetics in the United States. In this 1984 article Fr. Hofinger not only traces our modern day catechetical journey, but, more importantly, leaves us his "last will and testament." He pleads with us to begin a new phase of this journey where the emphasis is on spiritualizing first ourselves and then others. He pleads with those of us called to minister catechetically to God's people to make the religion curriculum a "fitting instrument of grace!"

Reginald W. Bibby and Donald C. Posterski

Teen Trends: A Nation in Motion, Toronto, Canada: Stoddart, 1992

This is a comprehensive research study of about 4000 Canadian youth, representative of Canada's major faiths, conducted in 1991-92. It examined their beliefs and feelings about God, prayer, church membership, morality, the future of Canadian society, etc. This is an important work for educators in the United States concerned with the faith development of young people. One of the findings is that young people are not likely to develop a cohesive religious education in their growing up years. This training must include the opportunity to reflect critically on their faith and to search and question openly with committed, trained adults. Without this cohesive spiritual perspective, the researchers conclude that few of these young people will make an adult commitment to active church membership.

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Appendix B.2 continued

Andrew Greeley

"Religion Not Dying Out Around the World," *Origins.* Vol 23, No. 4, June 10, 1993

This is Greeley's "preliminary report" on the status of religion among 21 countries including six former socialist nations. He states that there is a "correlation between devotion and human well-being...the more one prays and the warmer one's image of God to whom one prays...the more likely one is to oppose the death penalty, to be concerned about the unemployed, to report high levels of personal happiness and in the United States higher levels of marital happiness."

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Appendix B.3

The Religion Curriculum: A Fitting Instrument of Grace

Discussion Questions

a. Personal/Interpersonal

To what extent do I look upon the religion curriculum as an instrument, a moment of grace for myself, for those with whom I co-minister, and for those I am called to serve? Do I really believe that I am the most critical part of the religion curriculum as expressed by Fr. Johannes Metz, "Grace is encountered in faces uplifted with hope?" (Each faculty member should feel free to share or not share all of their responses to questions "b" and "c").

b. Institutional/Organizational

To what extent does the institution itself, and its rules, systems and procedures, give witness to the fact that a living faith is the outcome of both knowing faith and proclaiming it by word and deed? If so, does institution support the proclaiming, and the serving and the living parts of the religion curriculum as it does the knowing part?

c. Instructional

Do our daily lessons reflect the priority we give to providing our young people with real opportunities for prayer, proclamation and service?

List: concerns; questions; requests for information related to the topic of the faculty meeting; additional resources; suggestions; etc.

Any subcommittee work on research and analysis of the given topic should be done at this time. For example, a subcommittee could examine the overall school schedule to determine how to provide: a meditation center for the students to encourage individual daily reflection at a time when the"Spirit moves each one": opportunities for regular and meaningful liturgies and paraliturgies and time for service projects.

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Appendix B.4

The Religion Curriculum: A Fitting Instrument of Grace

Scripture Reading and Reflection Questions

"Blessed be God the Father of our Lord Jesus Christ, who has blessed us with all the spiritual blessings of heaven in Christ. Before the world was made, we were chosen in Christ to be holy and spotless and to live through love in God's Presence. God determined that we should become adopted sons and daughters through Jesus Christ for kind purposes, to make us praise the glory of grace, God's free gift to us in the beloved, in whom, through His blood, we gain our freedom, the forgiveness of our sins. (Ephesians 1:3-8)

Such is the richness of the grace which God has showered on us in all wisdom and insight.

- How do you praise the glory of grace?

- How is your religion curriculum an instrument of grace?

- How would you define the richness of your religion curriculum?

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Appendix B.5

The Religion Curriculum: A Fitting Instrument of Grace

Prayer Service

Preparation:	Candle Music tape for quiet reflection
Opening:	Let us recall that we are in God's holy presence. Let us begin with the sign of our faith... In the Name of the Father...
Scripture Reading:	Ephesians 1:3-8 (see Appendix B.4)
Quiet Reflection:	Use music tape
Closing:	Pass a lighted candle from person to person. As each person receives the light they elevate it and aloud thank God for a particular grace.
Song:	*I Will Celebrate* (or other appropriate selection) Georgie Decker, DCP Publications Breaking Bread Hymnal '90 #441

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Appendix B.6

The Religion Curriculum: A Fitting Instrument of Grace

Action Plan Outline

Qualities We Have Chosen to Enhance/Develop_____

	What Will Be Done	By Whom	By When	How Will We Know When We Have Achieved the Goal
Personal/ Interpersonal Level				
Instructional Level				
Organizational Level				

NOTE: Both *Vision and Values* and *Verifying the Vision*, published by NCEA, present other action plan formats. Or, adapt any of these to suit your needs.

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Appendix C.1

The Religion Methodology: Meeting the Needs of Individual Faith Journeys

Resources:

Video Programs

Be a Dynamic and Effective Religion Teacher the Five Step Illustrated Method. Society Devoted to the Sacred Heart (S.D.S.H.) Productions, Los Angeles, California.

The vibrant, highly effective Five Step Illustrated Method of "Sacred Heart Kids' Club" video catechesis has captivated educators and delighted children across the country and abroad. In this video course the method is taught. The unique theory, practice and sample lessons of the Five Step Illustrated Method are presented on four video tapes.

Effective Teaching Methods. Paulist Press, 997 MacArthur Blvd., Mohwah, NJ 07430.

In this tape effective teaching methods are enacted in classrooms and homes with a variety of teachers and grade levels (first through eighth). Three topics, Creating the Environment, Asking the Question and Inviting to Pray are explored in this video.

Effective Adolescent Religious Education. Thomas Zanzig, St. Mary's Press, 702 Terrace Heights, Winona, MN 55987-1320

This program is expressly designed to respond to the growing awareness of the Church's ministry to the total faith needs of its young people. The program includes four video cassettes, a leader's guide and supplementary printed material. The topics covered are:

1. Personal Development and Growth in Faith
2. A Model of Total Youth Ministry
3. Effective Lesson and Program Planning for Youth Catechesis
4. The Teacher as a Witness of Faith

Becoming a Successful Catechist. National Catholic Catechists Society, MCCS/Catechist, 330 Progress Road, Dayton, Ohio 45449

This video series provides encouragement and guidelines on the practical concerns of a new catechist, including classroom and curriculum management integrating formal, spontaneous and reflective prayer into the classroom, ways to build community and many other pertinent topics.

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Appendix C.1 continued

Books/Pamphlets

Thomas H. Groome
Catechesis and Religious Education. The Living Light, Fall 1992

Developed here is a statement that can justly be described as a philosophy of catechetics which systematically prepares one for the demands of modern catechesis, and for the means of coping with the existential practicalities that arise in the average classroom.

Sister Mary Peter Traviss, O.P.
Student Moral Development in the Catholic School. National Catholic Education Association, 1077 30th Street, NW, Suite 100, Washington, DC 20007-3852

One of several booklets from the NCEA Keynote Series. The booklets are designed to be used by individual schools, diocesan offices, or colleges and universities to help teachers understand what it means to be a part of the Catholic educational community. Each booklet contains a "how-to-use-it" section that helps with discussion and reflection on the material.

Father James F. Hawker
Catechetics in the Catholic School. National Catholic Education Association, 1077 30th Street, NW, Suite 100, Washington, DC 20007-3852

One of several booklets from the NCEA Keynote Series. The booklets are designed to be used by individual schools, diocesan offices, or colleges and universities to help teachers understand what it means to be a part of the Catholic educational community. Each booklet contains a "how-to-use-it" section that helps with discussion and reflection on the material.

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Appendix C.2

The Religion Methodology: Meeting the Needs of Individual Faith Journeys

Assigned Readings

Thomas H. Groome

Sharing Faith. A Comprehensive Approach to Religious Education and Pastoral Ministry. San Francisco: Harper, 1991.

As the title implies, this is a comprehensive work on the shared Christian praxis methodology that has been successfully used in numerous elementary religion classes across the country. It provides the theological and other theoretical basis for this approach. But, more importantly, it describes in great detail how each of the "five movements" of the praxis lesson should be developed by the learning facilitator, the teacher or catechist. Of its nature Groome's praxis catechetical methodology adapts itself to the needs of the individual faith journey of each young person.

Francis D. Kelly

The Mystery We Proclaim. Catechesis at the Third Millennium. Huntington, IN: Our Sunday Visitor, 1993.

This is a review of various religion methodologies. It also presents Fr. Kelly's own five step process for presenting concepts in religion classes. In this book Monsignor Kelly describes the historical context of today's catechesis. He outlines the five goals of catechesis as: conversion; community; content; contemplation; and commitment. Kelly then outlines a methodology for catechesis rooted in what he calls the four pillars of catechetical content derived from the Universal Catechism, namely: creed; sacraments; Christian life; and prayer.

William J. O'Malley, SJ

"P.T. Barnum and the Catechetical Quest: Ten Commandments for Religious Educators", *America*, Vol. 157, NO. 9, October 10, 1987. and *Converting the Baptized. A Survival Manual for Teachers and Pastors.* Allen, TX: Tabor, 1990

Fr. O'Malley has spent a lifetime not only as a catechetical and pedagogical scholar and lecturer, but, more importantly, as a classroom teacher of religion and English. He presents his insights into the challenges facing today's Catholic school religion teachers with great wit. His ideas are practical and are designed to be easily adaptable to your own unique teaching situation.

David Korbrin

In There with the Kids. Teaching in Today's Classrooms. Boston: Houghton-Mifflin, 1992

This is a unique book in that it presents classroom life today from the viewpoint of both the teachers and the students. In particular, it reveals the inner feelings of public school teachers. The scenarios are designed to point out Kobrin's basic philosophy about teaching, namely, that "teaching and learning are lifelong processes: demanding, challenging and inspiring."

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Appendix C.3

The Religion Methodology: Meeting the Needs of Individual Faith Journeys

Discussion Questions

a. Personal/Interpersonal

Do I really look upon each young person and colleague as called by God to travel a unique faith journey?

Do I just tolerate these differences, or do I make the effort truly to understand and celebrate these differences?

Do I respect, try to understand and celebrate my own differences, or do I try to travel someone else's faith journey because it seems more right, or more holy? If I can accept God's call to my own particular faith journey, I shall find it easier to accept and respect every other person's. (Each faculty member should feel free to share or not share all of their responses to questions "b" and "c").

b. Institutional-Organizational

Does the institution through its handbooks, policies, etc. "speak" individual differences, but does its actions, and its religion curriculum in particular, favor "group" instruction and "group" results. For example, does the total school schedule include "flex" time to promote: opportunities for individual conversations with God; regular private discussions with a faith mentor to question and to search out how to live the faith truths proclaimed in the classroom in one's particular world; and the chance to live out one's faith in worship and service?

c. Instructional

Does the instructional methodology provide for a flexible balance among the transmission of faith knowledge, critical reflection on this knowledge to each one's particular faith journey, and both the individual and communal practice of faith?

List: concerns; questions; requests for information related to the topic of the faculty meeting; additional resources; suggestions; etc.

Any subcommittee work on research and analysis should be done at this time. For example, a subcommitte could examine the curriculum to ensure that the racial, cultural, psychological, cognitive and individual spiritual needs of each student have been considered in adapting the curriculum to a particular group.

Such curriculum could include a written, individual and private contract or promise to live out in a particular way the theme of the religion curriculum for that year. Regular individual consultation with a "faith mentor" throughout the year could help each student make real progress on his or her faith journey. (An adaptation of this could be done for the primary students who are most likely to be conscientious about living out a weekly promise to live faith in a special way. Besides, psychology tells us that it is never too early to develop the habit of seeking the advice of a spiritual guide.)

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Appendix C.4

The Religion Methodology: Meeting the Needs of Individual Faith Journeys

Scripture Reading and Reflection Questions

"There is a variety of gifts but always the same Spirit; there are all sorts of service to be done but always to the same Lord; working in all sorts of different ways in different people, it is the same God who is working in all of them. The particular way in which the Spirit is given to each person is for a good purpose. One may have the gift of preaching with wisdom given by the Spirit; another may have the gift of preaching instruction given by the same Spirit: and another the gift of faith given by the same Spirit; another again the gift of healing through this one Spirit; one the power of miracles; another, prophesy; another the gift of recognizing spirits; another the gift of tongues and another the ability to interpret them. All these are the work of one and the same Spirit, who distributes different gifts to different people." (1 Corinthians 12:4-11)

Take time to reflect on how the Lord works through you and through your students.

- What special gifts have you been given?

- Look over a list of your students and reflect on the special gifts of each.

- How have you used your gifts and the gifts of your students in preparation of your religion lessons?

- What do you need to do in order to be able to work with your students and their families in nurturing faith development with wisdom?

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Appendix C.5

The Religion Methodology: Meeting the Needs of Individual Faith Journeys

Prayer Service

Preparation: Music tape for quiet reflection.

List of student names brought to the meeting by each teacher

Opening

Leader: Glory to you, God our Creator

All: Breath into us new life, new meaning.

Leader: Glory to you, God our Savior

All: Lead us in the way of peace and justice.

Leader: Glory to you, healing Spirit.

All: Transform us to empower others.

Scripture Reading: 1 Corinthians 12:4-11 (see Appendix C.4)

Quiet Reflection: While music is played, teachers reflect on the list of student names that they brought to the meeting. As they read, they should try to name a special gift that each student possesses.

Closing

Leader: Gifts have been given to us and to each of our students according to the measure of Christ's gift.

All: Amen.

Leader: Recognizing the diversity of these gifts let us go forth to generously share them and encourage our students to do the same.

All: Amen.

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Appendix C.6

The Religion Methodology: Meeting the Needs of Individual Faith Journeys

Action Plan Outline

Qualities We Have Chosen to Enhance/Develop_____

	What Will Be Done	By Whom	By When	How Will We Know When We Have Achieved the Goal
Personal/ Interpersonal Level				
Instructional Level				
Organizational Level				

NOTE: Both *Vision and Values* and *Verifying the Vision*, published by NCEA, present other action plan formats. Or, adapt any of these to suit your needs.

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Appendix D.1

The Religion Assessment: Examining Individual and Total School Faith Growth

Resources:

Jim McCarty

Parish Religious Education: Evaluating Your Program (order #17589) Brown-Roa/Wm. C. Brown Communications, Inc., 2460 Kerper Blvd, PO Box 539, Dubuque, Iowa 52004-0539

Evaluation does not have to be a frightening word. In his newest book Jim McCarty shows how to measure your parish education program with ease and comfort, provides tools for analysis, gives advice on setting realistic goals based on the evaluation, and provides points on how to successfully achieve those objectives.

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Appendix D.2

The Religion Assessment: Examining Individual and Total School Faith Growth

Assigned Readings:

John L. Herman, Pamela R. Aschbacher and Lynn Winters

A Practical Guide to Alternative Assessment. (Alexandria, Va.: Association for Supervision and Curriculum Development, 1992).

While this booklet relates to the academic subjects, it is an excellent summary of alternative methods of assessment that can be adapted to the critical thinking and living faith aspects of the religion curriculum. In addition, it contains other references to new methods of holistic assessment of student progress. ASCD's monthly periodical, *Educational Leadership,* often has relevant articles on this issue.

Robert J. Marzano, Debra J. Pickering, Daisy E. Arrendondo, Guy J. Blackburn, Ronald S. Brandt and Cerylle A. Moffett

Dimensions of Learning. (Alexandria, Va.: Association for Supervision and Curriculum Development, 1992).

This is a project of the Mid-continent Regional Educational Laboratory (McRel), devoted to enabling teachers to integrate true critical thinking skills and the assessment of these into their curricula. While the materials relate to the standard academic curricula, adaptations can easily be made to the religion curriculum and especially, to the religion assessment techniques used. The publications of the project include teacher manuals and trainer manuals. Training sessions in "Dimensions of Learning" are held throughout the country. (Contact ASCD for details.)

Thomas Lickona

Educating for Character: How our Schools Can Teach Respect and Responsibility. (New York: Bantam, 1991).

This is an excellent book for religious educators because it deals with the moral values that the Catholic school wishes to root in its total school curriculum, but which are more difficult to present and to assess than are the standard academic concept needs as each student makes her or his faith journey.

National Catholic Educational Association (NCEA)

NCEA's *Vision and Values* publications (Washington, D.C.: National Catholic Educational Association,) together with the assessment tests and assessment publications of its Religious Education Department, will prove very helpful in designing a holistic assessment of each student's faith journey.

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Appendix D.3

The Religion Assessment: Examining Individual and Total School Faith Growth

Discussion Questions

a. Personal/Interpersonal

Do our attitudes and actions image to the students, their families and to one another that we believe knowing faith is a foundational step to the more critical proclaiming and living faith? (Each faculty member should feel free to share or not share all of their responses to questions "b" and "c".)

b. Institutional/Organizational

Do school policies, reports and publicity acknowledge and salute each student's growth in the knowledge, the proclamation and the living-out of his or her faith?

Does the school applaud the theological and faith-living scholar as it does the scholarship winner, the outstanding math or science scholar and the school's number one athlete?

Do these same policies, reports and publicity efforts demonstrate the priority that we give to total school faith growth?

c. Instructional

Do our students understand that the ultimate aim of the religion lesson is to prepare them to take their place as active members of an adult Eucharistic community?

Do they also realize that the gift of Catholic education must be repaid by seeking out leadership roles in their adult parish communities and witnessing countercultural gospel values and knowledge within their eventual career and home communities?

Does our classroom and total school ethos prepare them for this by showing them today how to live as a true eucharistic community?

List concerns, questions, requests for information, etc., related to the creation of a holistic assessment of the religion curriculum that includes: knowledge; critical thinking about faith and, in particular, about one's personal faith; prayer and worship or faith proclamation and living faith.

Any subcommittee work on this topic should be done at this time. For example, a subcommittee could examine how a pilot program for creating spiritual counselors for a small group of students could be established. It would be up to these faith mentors or guides to use their work with these students to create ways of assessing faith needs in the areas of prayer, worship and service, which would respect each one's privacy and, at the same time, help the student diagnose specific faith needs.

Such an assessment should depend on the assignment of a "faith mentor" or guide, who is able to provide spiritual counseling and will respect the young person's privacy on his or her faith journey.

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Appendix D.4

The Religion Assessment: Examining Individual and Total School Faith Growth

Scripture Reading and Reflection Questions

"You are the salt of the earth. But if salt becomes tasteless, what can make it salty again? It is good for nothing and can only be thrown out to be trampled underfoot. You are the light of the world. A city built on a hilltop cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lampstand where it shines for everyone in the house. In the same way, your light must shine in the sight of all so that, seeing your good works, they may give praise to God" (Matthew 5:13-16).

Reflect on:

- Through your involvement as a teacher in a Catholic School, how have you grown in wisdom of the faith and in witness to it?

- Through your students' involvement in religion or other classes, how have they grown in the wisdom of the faith and in witness to it?

Appendix D.5

The Religion Assessment: Examining Individual and Total School Faith Growth

Prayer Service

Preparation: Three large candles

Small candles for each one present

Opening

All: Creator God, lover and nurturer of all that is whole and good, we gather here to remember that you have called us to be salt for the earth and light for the world. May our works and the work of our school community shine in the sight of all peoples so that they may be drawn to praise you, the true and everlasting light.

Ceremony of Light

First Reader: In the beginning God created the light and saw that it was good.

(Light the first large candle)

Second Reader: God willed that the people who walked in darkness would see a great light.

(Light the second large candle)

Third Reader: Jesus proclaimed, "While I am in the world, I am the Light of the World."

(Light the third large candle)

All: The light shines on in darkness, a darkness that will not overcome it.

(At this time all light their small candle from one of the three larger ones).

Closing Song: "We Are the Light of the World" (or other appropriate song.) Jean Anthony Greif, Vernacular Hymns Publishing Co., Breaking Bread Hymnal '90, #464

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Appendix D.6

The ReligionAssessment: Examining Individual and Total School Faith Growth

Action Plan Outline

Qualities We Have Chosen to Enhance/Develop_____

	What Will Be Done	By Whom	By When	How Will We Know When We Have Achieved the Goal
Personal/ Interpersonal Level				
Instructional Level				
Organizational Level				

NOTE: Both *Vision and Values* and *Verifying the Vision*, published by NCEA, present other action plan formats. Or, adapt any of these to suit your needs.

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Appendix E.1

The Religion Infusion: An Interdisciplinary Approach to Critical Religion Topics and Projects

Resources:

Books/Pamphlets

Francis D. Kelly, S.T.L., Ph.D., (Editor)

What Makes a School Catholic? National Catholic Educational Association, 1077 30th Street, NW, Suite 100, Washington, DC 20007-3852

One of several booklets from the NCEA Keynote Series. The booklets are designed to be used by individual schools, diocesan offices, or colleges and universities to help teachers understand what it means to be a part of the Catholic educational community. Each booklet contains a "how-to-use-it" section that helps with discussion and reflection on the material.

United States Bishops

To Teach as Jesus Did. United States Catholic Conference, 3211 4th Street, NE, Washington, DC 20017

This pastoral document is concerned in the main with those agencies and instruments under church sponsorship which are commonly recognized as "educational" and through which a deliberate and systemic effort is made to achieve what are commonly recognized as "educational" objectives.

United States Bishops

The Catholic School. United States Catholic Conference, 3211 4th Street, NE, Washington, DC 20017

This document re-emphasizes the educational value of the Catholic School within the Church's mission of educating its people.

Brother Robert J. Kealey, FSC

Curriculum in the Catholic School. National Catholic Educational Association, 1077 30th Street, NW, Suite 100, Washington, DC 20007-3852

One of several booklets from the NCEA Keynote Series. The booklets are designed to be used by individual schools, diocesan offices, or colleges and universities to help teachers understand what it means to be a part of the Catholic educational community. Each booklet contains a "how-to-use-it" section that helps with discussion and reflection on the material.

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Appendix E.2

The Religion Infusion: An Interdisciplinary Approach to Critical Religion Topics and Projects

Assigned Readings

Henri J. M. Nouwen

Lifesigns. Intimacy, Fecundity and Ecstasy in Christian Perspective. New York: Image/ Doubleday, 1986.

Here Fr. Nouwen examines concrete ways that a group can examine whether the ethos or culture of the community reflects the lifesigns of a Christian community, namely, intimacy, fecundity and ecstasy. He presents the extremes of each of these together with their characteristics or signs that each exists in a group. A total school faculty could easily use this book to determine whether or not everyone, and not just the religion faculty, is contributing to the building up a true faith culture or faithcology among the school community.

Virgil Elizando

The Future is Mestizo. Life Where Cultures Meet. Bloomington, IN: Meyer Stone, 1988.

Fr. Elizando helps us raise our consciousness as to what it means to be "different," to live, work and worship among the "dominant" culture. Reading this helps us learn not to patronize or tolerate those different from us, but to celebrate our differences. To show us how to celebrate one another, Elizando makes the point that Jesus himself was mestizo.

Richard Louv

Childhood's Future: Listening to the American Family. New Hope for the Next Generation. Boston: Houghton-Mifflin, 1990.

This is a critical book for all educators, but especially Christian educators who are striving to infuse into the school a faith ethos. Louv describes what today's families are like, and, more importantly, what they are saying to us. Since the family has the most powerful influence on the faith development of the young people whose lives we touch, this book will help us to listen better to their needs and dreams.

Bruce Joyce, Editor

Changing School Culture Through Staff Development. The 1990 ASCD Yearbook. Alexandria, VA: Association for Supervision and Curriculum Development (ASCD), 1990.

This collection of articles focuses not on the content of staff development, but on its structure and process. For it is these that affect the culture or ethos of the school. In particular, supervision is treated as a collaborative responsibility with peer coaching considered to be the norm rather than the exception.

Jerry L. Patterson

Leadership for Tomorrow's Schools. Alexandria, VA: Association for Supervision and Curriculum Development (ASCD), 1993.

For a faculty striving to infuse faith into the total school life and curricula, this book provides some innovative techniques for bringing about change in a school community.

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Appendix E.3

The Religion Infusion: An Interdisciplinary Approach to Critical Religion Topics and Projects

Discussion Questions

a. Personal/Interpersonal

Do I make myself as available to my colleagues as I do to my students and their families, to serve as faith healer, comforter, supporter and challenger? In a word, do I make it evident that I consider the faith growth of everyone, starting with myself, to be the "raison d'être," the "infusion element," the true growth catalyst of the Catholic school? (Faculty members should feel free to share or not share all of their responses to questions "b" and "c".)

b. Institutional/Organizational

Does everyone within the school community, as well as those who come in contact with it, feel, as well as believe, that the school community is their true "home" in the Catholic Church? For example, does each young person who crosses a classroom threshold feel at home there? Does the principal feel at home in the faculty room and does the faculty feel at home in the principal's office? Do the pastor and other parish ministers feel at home when they "pop in" to the Catholic school?

Does the institution support a clinical or "coaching" approach to supervision and staff development? Does this approach parallel each individual staff person's faith journey, no matter what his or her specific faith membership?

c. Instructional

Do my lessons begin with giving the young people a feeling of belonging before I ask them to believe and to live out their faith?

Do I invite colleagues to observe some of my lessons so that in the spirit of "coaching," I might improve my lesson presentations?

Do I volunteer to observe colleagues' lessons to help them?

Do I have confidence in my God-given uniqueness and specialness to offer to conduct "demonstrations" of those teaching techniques in which I am particularly competent?

List: concerns, questions, requests for information, etc., related to infusing the school with its faith "raison d'être" by interdisciplinary faith projects and by creating, through a "coaching" mode of supervision and staff development, a total faculty posture of continuous faith growth; information about the "coaching" method of supervision and staff development; additional resources; suggestions; etc.

Any subcommittee work on this topic should be done at this time. For example, a subcommittee could examine how to create a school calendar, providing monthly faith themes and suggestions for monthly interdisciplinary faith projects. Another subcommittee could research the "coaching" method of supervision and staff development, observe it in another school and then draw up suggestions as to how to pilot such staff development in the school.

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Appendix E.4

The Religion Infusion: An Interdisciplinary Approach to Critical Religion Topics and Projects

Scripture Reading and Reflection Questions

"Lastly, Jesus showed Himself to the eleven while they were at table. He reproached them for their incredulity and obstinacy because they had refused to believe those who had seen Him after He had risen. And He said to them, 'Go out to the whole world; proclaim the Good News to all creation. Those who believe and are baptized will be saved; those who do not believe will be condemned. These are the signs that all be associated with believers: in My name they will cast out devils; they will have the gift of tongues; they will pick up snakes in their hands and be unharmed should they drink deadly poison; they will lay their hands on the sick who will recover.'

And so the Lord Jesus, after He had spoken to them, was taken up into heaven: there at the right hand of God, He took His place while they, going out, preached everywhere, the Lord working with them and confirming the word by the signs that accompanied it" (Mark 16: 14-20).

Reflect on:

- The signs that mark you as a believer.

- The signs that are associated with students that help you to know they are believers.

- The signs that, in your school community, confirm that the word is being preached.

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Appendix E.5

The Religion Infusion: An Interdisciplinary Approach to Critical Religion Topics and Projects

Prayer Service

Preparation:	Three large candles Salt, water, paper and pencils
Opening	
Leader:	We place these candles on the table to symbolize our call to bear the Light of Christ to the world (Place the three candles on the table and light them)
Leader:	We place salt on the table to symbolize our call to embody the spirit of Jesus in the world. (Place the salt on the table) We place water on the table as a symbol for all life.
Leader:	(Place water on the table)
Leader:	As we sprinkle the water with salt and lower the candles one at a time into the water let us all pray together: Gracious God empower us to be the salt of the earth and the light of the world so that all life may come to know Your love and peace. Amen.
Scripture Reading:	Mark 16: 14-20 (see Appendix E.4)
Quiet Reflection:	During this time write one goal that you would like to accomplish during your remaining religion classes or classes next year. Along with your goal, list the signs that you/others will see that will confirm the attainment of the goal. When you have finished writing down the goal, fold the paper in half and put your name on the outside (so that you can retrieve it after the service).As the dish is passed to you, place your paper on it and elevate the dish. In silence offer your goal along with the other goals already placed on the dish. Pray that God will assist you and all those gathered with you in carrying out your/their goals. After the dish has been passed to everyone place it on the table with the salt, candles and water.
Closing Song:	*City of God* (or other appropriate selection) Daniel L. Schutte, North American Liturgy Resources, 10802 North 23rd Avenue, Phoenix, Arizona 85029
All:	May the God of life and love bless us with peace and give us joy in our ministry as bearers of the Word.

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Appendix E.6

The Religion Infusion: An Interdisciplinary Approach to Critical Religion Topics and Projects

Action Plan Outline

Qualities We Have Chosen to Enhance/Develop_____

	What Will Be Done	By Whom	By When	How Will We Know When We Have Achieved the Goal
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Instructional Level				
Organizational Level				

NOTE: Both *Vision and Values* and *Verifying the Vision*, published by NCEA, present other action plan formats. Or, adapt any of these to suit your needs.

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Appendix F

Action Plan Evaluation

Keep the evaluation as simple as possible. The more measurable the action steps are, the easier it will be to evaluate and then enhance or revise these action steps to achieve your goals.

Action Step Evaluated	By Whom	Among Whom (Faculty, students, parents, etc.)	Target Date	Achievements	Further Steps

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For more than four decades, Hilda R. Ford, Ed. D. has been a friend, a champion and a challenger of those who so valiantly serve the ministry of Catholic education.

Dr. Ford received her doctorate from Columbia University. She served as Superintendent of Schools for the Archdiocese of New York. Then she established the first national Catholic parent organization for the National Catholic Educational Association. At the same time, she was a full professor in Fordham University's graduate education department. While there, she directed the non-public school administrators' program and established the department's doctoral program for church leaders. Dr. Ford then became publisher, president and chief executive officer of the William H. Sadlier Company.

Dr. Ford has written many catechetical and educational articles, books and materials and has spoken in almost all the dioceses of the United States and in various places in Canada and Europe.

Besides offering graduate courses at different Catholic universities, Dr. Ford currently is a consultant and speaker for various catechetical and educational ministries. Most recently, her work has centered on Catholic identity.

Sheila Rae Durante, RSM is the assistant superintendent for elementary schools for the Diocese of Providence, Rhode Island. She is a Sister of Mercy and has been involved in Catholic school education as a teacher, principal and assistant superintendent for over 30 years. Sister holds a Master Degree in Education from St. Joseph College, West Hartford, Connecticut and a Professional Diploma of Advance Study: Administration and Supervision from Southern Connecticut State University.

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